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Torch

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# Torch, Spring/Summer 2012

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CEDARVILLE UNIVERSITY

# TORCH

SPRING-SUMMER 2012



## Welcoming the Stranger

MAKING SENSE OF TODAY'S CRITICAL ISSUES FROM A BIBLICAL PERSPECTIVE



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MAKING SENSE OF TODAY'S CRITICAL ISSUES FROM A BIBLICAL PERSPECTIVE

**I EXPECT WE'LL HEAR MUCH** more about immigration as we head toward November's presidential election. We're so accustomed to hearing about immigration as a political issue that we seldom hear the topic raised outside of that context. Viewing immigration through that lens almost guarantees that we'll only get part of the story, as the media seems to gravitate toward the most extreme points of view.

The talking (sometimes shouting) heads would persuade us to believe the problem and its solution are binary: "illegal immigrants are victims of injustice; give them blanket amnesty," or "illegal immigrants are lawbreakers; send them home." Immigration has become a lightning-rod issue that has paralyzed lawmakers on both sides.

This is what happens when we reach the end of man's finite wisdom (or negotiating savvy). Yet, this may be just what it takes to awaken Christians to ask what the Bible has to say about immigration.

Last fall, Cedarville hosted the first G92 Immigration Conference. G92 refers to the 92 times the Hebrew word *ger* (translated as alien, sojourner, or stranger) appears in the Old Testament. We invited leaders of national evangelical organizations to campus to explore immigration from a biblical

perspective. All parties agreed to uphold the highest standards of civility in their discourse, providing a constructive example to our students of articulating a viewpoint with conviction while extending grace to those who disagree.

This edition of *Torch* includes remarks from several of the keynote speakers who wrestle with this topic every day. It is undoubtedly incomplete as there are voices and viewpoints underrepresented here. Our intention is not to oversimplify the problem or advocate a single solution, but rather to give you a taste of G92 conference themes and introduce you to viewpoints on this topic that you likely have not seen covered on the evening news.

Essays in this edition seek clarity and understanding on immigration that both respect the laws of our country while not losing sight of people whom God loves. This topic is a timely example of an age-old tension: is it a greater virtue to do justly or to love mercy? Micah 6:8 suggests that with humility and by God's grace, Christ-followers can and must do both.

A handwritten signature in black ink that reads "William E. Brown". The signature is written in a cursive, flowing style.

William E. Brown, Ph.D.  
President of Cedarville University

## Features

### **Think, Talk, Act** **2** *by William E. Brown, Ph.D.*

In a divided culture, how should Christians clearly and passionately speak to today's critical issues?



### **Reaching "Samerica"** **4** *by Alejandro Mandes, D.Min.*

When looking through the lenses of love and compassion, the American Church can no longer ignore the harvest God has set before us.



### **Where Justice and Mercy Meet** **8** *by Matthew Soerens, M.S.*

The Christian response to immigration is easy. It's *illegal* immigration that makes the issue complex.



### **A Resolution for Just Immigration Reform** **12** *by Richard Land, D.Phil.*

Conservative social values provide the backbone of a just and fair immigration policy.



### **Black, White, and Brown Together** **20** *by Rev. Chris Williamson, M.R.E.*

A pastor shares his journey of experiencing and expanding God's diverse Kingdom within his church.



### **The Case for Free Market Immigration** **23** *by Jason L. Riley*

When weighing costs versus benefits, America has much more to gain than lose from immigration.



## Every Issue

### **Viewpoints** **18**

### **Make the Most of the Opportunity** **28**

### **Words of Truth** **31**

### **Digging Deeper** **33**

### **Campus News** **34**

### **Cedarville Connection** **36**

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# Think, Talk, Act

by William E. Brown, Ph.D.

**Although Christians don't always agree, we must not leave important issues to be decided by secular culture.**

**I** received a letter from an atheist leader responding to Cedarville's commitment to Christ. Here is some of what he wrote:

*As a humanist, I see NO evidence of a god, heaven, hell, devils, angels, or a soul that leaves the body. We do not look for supernatural answers as to why we have thunder or why it rains or why we have tornadoes ... We do not thank Jesus for good fortune because our intelligence knows he has NOTHING to do with it. Best regards.*

He desired no debate, no dialogue, and no discussion. He just wanted to dump his views and move on. I was not offended, and I certainly was not persuaded. I was actually amused by his screed.

My amusement, however, turned to concern when I heard someone mention that

this is how many close-minded Christians sound when we engage important issues. Of course this is not true in most cases, but it does bring up the question, how should Christians clearly and passionately speak to today's culture?

For that matter, how should a Christ-centered university do so? The most obvious ways are through evangelism, discipleship, and missions. This is the heart of Cedarville, and we will always enthusiastically carry out the Great Commission.

But, couldn't we also influence our world for Christ by addressing complicated issues from a biblical perspective?

Many contemporary issues have taken on so much social and political baggage that meaningful conversations are nearly

impossible, yet there is no excuse to let a secular culture carry the weight of public discussion. Thoughtful, informed, and Christ-centered dialogue leading to action is a powerful apologetic for the Gospel.

Take for example, the Clapham Sect in late 18th century England. With engaging figures such as politician William Wilberforce, playwright Hannah More, and mathematician William Dealtry, the group put their Christian priorities into practice by providing education for needy children and reforming England's abusive prison system. Their most well-known efforts were directed against the slave trade. For decades they widely debated the ungodly practice and raised the moral issues that had been publicly ignored.

In this spirit, Cedarville began a series of public conversations about significant, sometimes controversial, issues. Under the leadership of Dr. Carl Ruby, vice president for student life, the Critical Concern Series has provided a forum for Christians to talk about issues of cultural importance.

Our most recent in the series — last fall's G92 Immigration Conference — brought Christian leaders together from across the country to discuss the complex immigration issue and its legal, social, and economic dimensions. How do these converge with the spiritual dimension? How can our response communicate to a divided and angry culture that God's truth and love are transforming?

G92 speakers came from a wide range of evangelical Christianity. Admittedly, not every speaker and participant agreed on the causes and cures of immigration in general and illegal immigration in particular. But after two days there was a sense of unity and purpose on key points and actions.

The conversations from the G92 conference grew and became a national discussion. Reports of the event appeared in national media, and a follow-up conference was recently held at Samford University in Birmingham, Alabama. Other similar conferences are scheduled for later this year.

The conversation among participants focused not only on immigration but the need for continued prayerful conversation: "Why don't Christians talk together like this more often?"

We need not fear losing our individual convictions when we unite to speak and act in ways that represent Christ. We just need to keep two biblical truths in mind.

### **First, Christians disagree about a lot of things.**

The myth that there is one right position on every subject paralyzes substantive Christian dialogue. First century Christians differed about practical issues such as the proper day for worship (Rom. 14:5–8), vegetarian diets (Rom. 14:1–22), eating meat offered in pagan rituals (1 Cor. 10:23–33), and more.

The only "right answer" Paul gave believers was that it is okay to disagree. He urged them to maintain a Christ-centered mind and a gracious awareness of others' views.

### **Second, Christians agree about the most important things.**

Disagreements among Christians are rather minor in the larger scheme of worldviews and world religions. Christians speak with one voice about the basic truths of God creating and supervising the universe, revealing His character and will through Christ and the Scriptures, and the sufficiency of Christ's death and resurrection for salvation.

We maintain our personal doctrinal commitments while linking arms to serve Christ. We will know we are on the right path when the world can say, "Look how they love one another. Look how they love us." **■**

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*Dr. William E. Brown has served as president of Cedarville University since 2003. He received his B.A. in mathematics from the University of South Florida and his Th.M. in theology and Ph.D. in biblical studies from Dallas Theological Seminary. He has written three books on worldview.*





# Reaching “Samerica”

by Alejandro Mandes, D.Min.

When Jesus says, “Open your eyes and see the harvest,” that’s your invitation to join Him in His work.



college, I studied social work — justice and compassion run very deeply in me. And then I went to Dallas Theological Seminary for both a master's degree and a doctorate in ministry.

I am convinced that justice and compassion go hand in hand with the teachings of the Bible.

### **A Compassionate Example**

Nothing is more instructive to me than seeing how Jesus demonstrated justice and compassion. John 4:7–40 helps us understand His theological point of view as He ministers to the Samaritan woman at the well.

“How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?” she said. At that time, everyone knew Jews had no dealings with Samaritans.

Jesus answered and said to her, “If you knew the gift of God.”

Earlier in the chapter, Jesus told his disciples on their way to Galilee that he had to go through Samaria (verse 4). And this is where He intentionally began breaking every cultural rule. He'd sent the disciples into town to buy food, so He alone was waiting at the well to speak with this woman — a Samaritan ... a sinner.

When the disciples returned, they seemed annoyed that Jesus was talking to her. In verse 35, Jesus rebuked them saying, “Lift up your eyes and look on the fields, that they are white for harvest.”

### **A Divine Call**

Are we any better than the disciples? Do we have a point of view that causes us to overlook people?

There are several reasons — theological, sociological, cultural — why the disciples couldn't see what Jesus saw. One key consideration was geography. Samaria was in their promised land. “We are the chosen people, and *they're* on our land.” Beyond that, God had instructed His people to be separate from the cultures around them that worshipped other gods.

**T**o understand my response to immigration, you need to understand a little more about me. I was born in Corpus Christi, Texas (I had the boots to prove it), and raised in Laredo, just across the border from Mexico. When we were young, my friends and I would swim across the river to play with the Mexicans on the other side. When we skipped school to go watch movies, we'd cross the border into Nueva Laredo so we wouldn't get caught. I spent an important part of my life living on the border, and I can't see the Mexicans I played with as anything other than cousins and friends.

Another stream that flows into my life is The Navigators. I came to Christ through that organization, and to this day I bleed the Gospel and the Great Commission. In





But Jesus saw the Samaritans and said to the disciples, “Open your eyes.” Remove your filters. Recalibrate your thinking. His request is a shockingly tall order, overturning generations of elders’ teaching and nationalistic pride.

The disciples didn’t fully get it until Acts 11:18 when they said, “Well then, God has granted to the Gentiles also the repentance that leads to life.” The call of the Great Commission in Acts 1:8 was for believers to send out the Gospel message to Judea, Samaria, and the uttermost parts of the earth.

What happens when the “ends of the earth” won’t wait there, and the people come here? The result is a growing population — call it “Samerica” — that the Church is not reaching. In 2000, the U.S. Census Bureau projected that by the year 2050, multiethnic people will be the majority in the United States. In 2006, they accelerated that prediction twice to 2046 and then 2042.

## A Clear Vision

Like the disciples during the time of Christ, Christians today have filters when it comes to immigration. There are four theological lenses through which we should see the harvest:

1. **Christology.** Jesus is Lord. He is the Savior. When He says, “Open your eyes and see them,” we’d better obey. There’s little need to explore the topic further if we can’t grasp this fundamental truth.

2. **Anthropology.** So much of the rhetoric about immigration in the media is dehumanizing. Former presidential candidate Herman Cain declared at a campaign rally that we should “electrify the fence.” Whether immigrants are here legally or illegally, they are eternal souls made in the image of God. I am not saying that we need to let all immigrants come into this country. I am saying that their God-given humanity should be enough to give us pause to check the integrity of our speech.

3. **Missiology.** Matthew 28:19–20 says, “Go therefore and make disciples of all the nations.” This directive includes undocumented people. When we get detached from this mission, the Church loses its heart and soul. The mission to disciple is clear. This is what defines, focuses, and unifies us.

4. **Ecclesiology.** The Church is God’s representative on earth to equip people to accomplish His mission. Jesus loved the Church, yet its effectiveness over the ages is a direct result of its obedience to His call. The Church at its best is God’s Church triumphant — expectant, sacrificial, multiplying. In Matthew 28, Jesus says He is with us always. I don’t ever want to count the Church out.

## A Discerning Spirit

Along with the four theological lenses, we must also ask the question: where does the government fit in? Human government, while it is God-ordained (Rom. 13), has the power to fulfill or obstruct the Great Commission. How should we respond?

The German theologian Dietrich Bonhoeffer was not saved in Europe. He traveled to America in the 1930s and came to Christ in an African-American church. He heard firsthand accounts about racial inequality and the suffering his African-American brothers had endured. Bonhoeffer returned home thinking, “I’m glad we don’t

have anything like that in Europe.” Five years later, Germany was exterminating its Jewish citizens. Bonhoeffer had to decide how he would respond to both the government leaders and Lutheran leaders who were supporting Hitler.

Bonhoeffer acted on these three principles:

1. Help the state be the state God has ordained. In other words, speak to the issues that must be spoken to with biblical compassion and biblical justice.
2. Aid the victims of the state. In Bonhoeffer’s context, it meant standing by the Jews. In our context, it’s acknowledging that an immigrant, even an undocumented worker, is my brother. It means recognizing that the immigration system is unevenly applied. While most recognize the need for a new law, politicians argue over who should get the credit. As a result, politicians have failed to pass laws that give immigrants some legal status. This vacillation exposes immigrants to abuse. Organizations like Immigrant Hope assuage the pain by sharing the Gospel, providing legal advice, and showing compassion.
3. Put a stick in the spokes. Don’t simply bandage the victims under the wheel, but put a stop to ongoing injury. Bonhoeffer chose to oppose the state by becoming part of a plot to kill Hitler, which ultimately got him killed. We are nowhere near this point on the immigration issue, but Bonhoeffer’s actions show he was willing to defend with his life what he knew was right.

## A Ready Harvest

The United States is already the world’s third largest mission field. In 2006, the 300 millionth American was born. According to statisticians, it was a Hispanic male living on the border of Texas. Seventeen of the 20 largest American cities, and our four largest

states, are already majority-minority. The American Church can no longer afford to ignore the “Samerica” that is growing around us.

People often ask me, “Why are the immigrants coming?” The Bible tells me exactly why: “He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation, that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us” (Acts 17:26–27).

For all of the missions effort in Mexico — for the billions of dollars given, lives invested, buildings raised — the percentage of professing evangelicals in that country is 4 percent, according to *Christianity Today*. Yet a 2012 Pew Hispanic Center report suggests that when Mexican immigrants come here, that percentage increases to 13. Imagine the increase if the Church began to intentionally reach out and show them Christ. God is at work.

In the book of Philemon, Paul encounters a runaway slave. Paul responds by loving him, sharing the Gospel with him, and discipling him. He sends Onesimus back with a letter — part of God’s eternal Word — that exhorts Philemon, because of love, to treat this man like a brother (verse 16), and to charge Paul’s account to repay the man’s past debts (verse 18).

When the Church has shown this type of love, then we truly can say we have done all that we could do. ■

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# JUSTICE

# Where Justice and Mercy Meet

by Matthew Soerens, M.S.

Illegal immigration exposes a tension for Christians who wish to both act justly and love mercy.

**O**n one level, the question of how a Christian ought to respond to immigration is easy: Scripture is replete with commands to love, welcome, and treat immigrants justly. The Bible also makes clear, though, that Christians are to submit to the governing authorities, which makes the question of how to respond to *illegal* immigration much more ethically complex. While Micah 6:8 commands us “to act justly and to love mercy and to walk humbly with your God,” many believers feel a tension between “doing justice” (following and

enforcing the law), and “loving mercy” (giving a break to those who have violated the law). As more and more immigrants — including some without legal status — join local churches, we are forced to wrestle with this difficult question of how we ought to respond to illegal immigration.

## A Call to Love

Most immigrants in the United States are here lawfully, either as naturalized U.S. citizens or as Lawful Permanent Residents, so we certainly cannot dismiss the plethora of





biblical teaching on how God's people ought to respond to foreigners residing in their land simply because some do not have legal authorization. The Hebrew word for an immigrant, *ger*, appears 92 times in the Old Testament alone, often in context of God declaring that the native-born Israelites and the immigrants who came into their land should be treated equally (Ex. 12:49). Immigrants are repeatedly mentioned alongside the fatherless and widows as uniquely vulnerable and worthy of special care (Ps. 146:9, Jer. 7:6, Ezek. 22:7, Zech. 7:10, Mal. 3:5). The New Testament echoes these instructions with Jesus' command to love our neighbors (Luke 10:27) and with the persistent expectation that Christians offer hospitality (Rom. 12:13, Heb. 13:2, 1 Pet. 4:9). We often think of this as simply hosting our friends for a meal, but this instruction also includes welcoming those who are *strangers*.

Though the commands to welcome and love immigrants are frequent and direct, Scripture also makes clear that those who follow Christ should be subject to the governmental authorities (Rom. 13:1–2). Peter echoes a similar injunction, arguing

that submission to governmental authorities “is the will of God” (1 Pet. 2:13–15). How, then, should Christians respond to the estimated 11.5 million immigrants living inside the United States in violation of U.S. law?

For churches and for most U.S. citizens (in most states), the good news is there are actually very few ways that a U.S. citizen could violate U.S. immigration laws. A local church, or the individuals who make up the church, can show Christ's love to immigrants and never violate the law. For most of us, then, there is no conflict between ministering to and befriending immigrants, regardless of their legal status, and being subject to the law. Thus, there is no excuse not to obey Scripture's commands. As Pastor Rick Warren says, “The Church must show compassion ... A good Samaritan doesn't stop and ask the injured person, ‘Are you legal or illegal?’”

### **A Call to Obey**

It is important to note, though, that laws could change, which begs the question: how should a Christian respond if ministry to undocumented immigrants is criminalized?





## A Call to Change

The biblical charge to be subject to the governing authorities reads differently to believing undocumented immigrants. They *are* outside of the law, but they are almost never eligible to “go back and come the legal way” or “wait their turn in line” under current law. Many undocumented Christians are anguished by their unlawful status, and some have decided to return to their country of origin. Others have stayed, though, because they fear that they could not provide for their families if they left, and they are wary of the biblical teaching that “anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is *worse than an unbeliever*” (1 Tim. 5:8, emphasis mine).

I honestly do not know what the right, biblical answer is to that dilemma. Certainly the specific circumstances vary, and not all undocumented immigrants were fleeing starvation in their country of origin — but some were. Here’s what I am sure of: we should do better, as a nation, to have an immigration system that does not force people to choose between following the law and providing for their family.

The Comprehensive Immigration Reform Act that Christian groups, including the National Association of Evangelicals and the Southern Baptist Convention, have advocated would do just that. Most evangelicals, polls show, believe that we should avoid the extremes of either mass deportation or amnesty, and this bill would avoid either of these extremes. It would:

1. Make it *harder* to immigrate and work *unlawfully*, by ensuring that our borders are secure.
2. Make it *easier* to immigrate *lawfully*, to meet the labor needs of our economy, and to keep families together.
3. Require those currently undocumented to come forward, pay a fine for having violated the law — which is why this policy is not amnesty, or “free grace”

Unfortunately, that’s not an entirely absurd scenario. Already, states like Arizona and Alabama have passed laws that make it a crime to knowingly transport someone without legal status “in furtherance of the unlawful presence of the alien.” Legal experts are divided on whether or not that would include driving an undocumented neighbor to church or, following the example Jesus gives of neighborly love in the parable of the Good Samaritan, transporting someone injured along the side of the road to get help. Ultimately it will likely fall to the courts to parse the ambiguous language of these bills, but it is troubling that the bills specifically except police and first responders — and not pastors or church volunteers — from liability for transporting undocumented immigrants.

A youth pastor friend of mine in Arizona wrestles with this question on a regular basis. By driving the church van to pick up kids for youth group, he is arguably violating the law. He knows Romans 13, but also believes that civil disobedience is merited in this case — just as when Shadrach, Meshach, and Abednego refused to worship King Nebuchadnezzar’s idol, when the Hebrew midwives spared babies’ lives in disobedience to Pharaoh’s decree, or when Peter kept preaching the Gospel despite orders to stop. He believes, as Peter replied to the authorities, that “we must obey God rather than men” (Acts 5:29). Scripture requires us not to “do justice” in the sense of law enforcement, but to “do justly,” and when a law is itself unjust, the Christian should not comply. We should also be vigilant to democratically oppose such injunction on religious liberty.

— and then be granted a probationary legal status: If for several years an individual could show that he or she is working, paying taxes, avoiding criminal problems, and working toward learning English, he or she would be eligible for Lawful Permanent Resident status and be on a long-term pathway toward citizenship and full integration.

“Such a solution,” says theologian John Piper, “would give honor to the law and show mercy to the immigrants.” Christian author Max Lucado calls it a “responsible, respectful, neighborly approach.” Similar legislation has been supported by both former President George W. Bush and President Barack Obama and, according to the Pew Research Center, by 72 percent of Americans, although it still lacks congressional support.

Whatever our approach to immigration policy, it is vital that we view immigrants, even those without legal status, as human beings made in God’s image (Gen. 1:27), for whom Jesus died (1 John 2:2). If we fixate on legal status — or allow a political or cultural

narrative to turn us against immigrants — we will miss out on an incredible opportunity for ministry. We are called to “make disciples of all nations” (Matt. 28:19), which immigration allows us to do without leaving our zip codes.

While many immigrants enter the U.S. with a vibrant Christian faith, others come in without knowing the hope of a transformational relationship with Jesus. “The harvest is plentiful,” but we must have the eyes to see — and a biblically informed worldview with which to see it. ■

*Matthew Soerens is the U.S. church training specialist for World Relief, where he helps churches understand the complexities of immigration from a biblical perspective. He received his B.A. from Wheaton College and his M.S. from DePaul University. He is the co-author, with Jenny Hwang, of Welcoming the Stranger: Justice, Compassion & Truth in the Immigration Debate and the co-creator of undocumented.tv.*



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\* Cedarville University is seeking approval from the Ohio Board of Regents to offer the global health ministries track as an entirely online program starting fall 2013. The program is currently offered on campus, and online courses are in development.





# A Resolution for Just Immigration Reform

by Richard Land, D.Phil.

**In 2011, the Southern Baptist Convention passed an immigration resolution that upholds both biblical compassion and the rule of law.**

**T**he Southern Baptist Ethics & Religious Liberty Commission calls people of faith to take a stand on the moral, social, public policy, religious freedom, and human rights issues Christians face in this culture and around the world.

When Southern Baptists have reached consensus on an issue, we make certain that the United States legislative, executive, and judicial branches of government, as well as the United Nations (U.N.), are aware of our concerns on that particular issue. We give

testimony before Congress, meet with the president and the president's staff to share our concerns, and file briefs before the Supreme Court. We have nongovernmental organization status at the U.N., and we use it to speak up for those who are suffering for their faith around the world.

Beginning around 1999, we began talking to members of the Southern Baptist Convention and other people of faith about looking at immigration through a biblical lens. We believed the current ways of

addressing it at public policy level were unsatisfactory and contrary to the teachings of the Bible.

### **Coming to Consensus**

We have nearly one million Hispanic Southern Baptists in the United States, and about 40 percent of them are undocumented. As they came to America seeking work, we shared the Gospel with them, and they became believers. There are undocumented Southern Baptist brothers and sisters pastoring churches, serving as deacons, and working for and contributing to our convention as well as our nation. Across the country, in towns of every size, you can find an *Iglesia Bautista* attached to Southern Baptist churches.

As we shared this reality with Southern Baptists and other people of faith across the country, we received hundreds of negative emails. People were upset, and the debate was vigorous. We listened, we responded, and we dialogued. As a result, at our 2011 meeting in Phoenix, Arizona, the Southern Baptist Convention passed, with an 80 percent vote, a resolution supporting a compassionate, biblical stance on immigration (See “On Immigration and the Gospel,” page 15).

If — through Scripture, reasonable dialogue, listening, and responding to concerns — one of the more conservative denominations in America can support strong, comprehensive immigration reform, surely it is possible to change hearts and minds across the country on this issue.

### **Sending Mixed Messages**

America’s immigration crisis is tearing apart our nation’s social fabric. The restrictive immigration laws that individual states are passing stem from a broken system, and the federal government is not fulfilling its obligation to deal with this issue in a comprehensive way.

And why would they? The federal government profits from illegal immigration.

Between 12–14 million people are working in the U.S. and paying into Social Security with false Social Security numbers, helping to sustain a system in peril.

As both parties shamelessly play politics with this issue, the two extremes we hear bandied about in Washington are deportation and amnesty. Neither are workable, appropriate solutions. Deportation is a mirage — to force those who are here illegally to leave is neither politically viable nor humanitarian. The United States is not going to deport 12–14 million people. Yet offering blanket amnesty to those who have broken the immigration laws of our country, and their own countries, is disrespectful to the rule of law. If we allow government to ignore the rule of law, we imperil and weaken a precious element of our civil society.

For more than 20 years, we have posted two signs at our border: one says, “No Trespassing,” and the other says, “Help Wanted.” Our government, under both Democratic and Republican administrations, has been ignoring and refusing to enforce its own laws. As citizens, we have been complicit because we have not insisted that our government enforce the law. We have been complicit in allowing millions of people to come here to work, invest their labor in our nation, and plant their lives and families here. The experience of those who come to the U.S. illegally is neither good for them or for the nation. They are often exploited by unscrupulous employers, and their presence drives down wages for all at the lower end of the wage scale.

### **Enforcing Laws Equitably**

As one Republican congressman said to me (with some irritation), “Richard, it’s *immoral* to break the law.” Yes, it is. It’s also *immoral* to ignore the law and then try to enforce it retroactively. Suppose you received a letter from the federal government saying, “We have been monitoring your driving habits for the last 20 years by satellite. We’ve never sent





you a letter, warning, or ticket, but we've documented each time you've broken the speed limit. A fine for each occurrence is now due." For me, that would be a very expensive bill, and I don't think it would be fair. But that's what we're saying to people we have allowed to live and work here, as well as contribute to our society, some for more than 20 years.

It makes no sense to say, "It's been great, but now you have to go back to your country of origin, even if it means leaving your family here, and even if you have no ties back in your home country." Christians have a responsibility to lead the church and engage in multifaceted ministry on a massive scale to meet the spiritual and physical needs of millions of men, women, and children living in society's shadows. You may not agree with how they came here, but they are here, and they are people for whom Jesus died.

### **Securing the Workplace**

You can't secure the border unless you turn off the magnet, and the magnet is jobs. There is no border in the world with a greater disparity in living standard on either side than the border between the United States and Mexico. As long as that is the reality,

people will find a way to come if they can improve their lives. They're going to continue to be exploited, and they're going to continue to drive wages down. A Council of Foreign Relations task force report states that undocumented workers suppress wages by 12 percent for Americans at the lower end of the economy — a significant amount for those living paycheck to paycheck.

We need to pass legislation that would give people a certain grace period to come forward and register, undergo a background check, and pay a fine. Part of that fine would be used to produce a tamper-proof identity card, probably with a thumbprint, that would enable them to become a documented worker on probation. If they abide by the law and continue to be gainfully employed after a certain number of years, probably a sliding scale based on how many years they've already been here, they would move from probation to permanent legal status. The next step — this will be a hard sell, but I don't see any other way around it — is issuing a new Social Security card for all American citizens with a thumbprint that would make it more difficult for someone to steal your identity.

To secure the workplace, American employers should face a strict penalty

(including jail time) for hiring workers who do not have either a tamper-proof guest-worker or Social Security card. Securing the workplace will stem the flow of illegal immigrants by 90 percent. We have sufficient security in place right now to stop the remaining 10 percent trying to come across the border for nefarious purposes.

### Respecting People and the Law

This policy respects the rule of law and tries to deal fairly and compassionately with undocumented workers who are here and want to stay permanently or those who want to work here for a short time and then return home. It secures our borders, secures the workplace, and it will raise lower-level wages for all Americans.

We need a new system for how to legally enter this country. We need to respect families, respect our laws, and understand that not everyone who wants to can come to America. This is the heart of the Southern Baptist immigration resolution.

### On Immigration and the Gospel

The following resolution was passed at the June 2011 meeting of the Southern Baptist Convention.

#### Whereas:

- The Kingdom of God is made up of persons from every tribe, tongue, nation, and language (Rev. 7:9).
- Our ancestors in the faith were sojourners and aliens in the land of Egypt (Ex. 1:1–14, 1 Chron. 16:19, Acts 7:6).
- Our Lord Jesus Christ lived His childhood years as an immigrant and refugee (Matt. 2:13–23).
- The Scriptures call us, in imitation of God Himself, to show compassion and justice for the sojourner and alien among us (Ex. 22:21, Deut. 10:18–19, Ps. 94:6, Jer. 7:6, Ezek. 22:29, Zech. 7:10).
- The Great Commission compels us to take the Gospel to the nations (Matt. 28:18–20), and the Great Commandment compels us to love our neighbor as self (Mark 12:30–31).



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- The Gospel tells us that our response to the most vulnerable among us is a response to Jesus Himself (Matt. 25:40).
- The Bible denounces the exploitation of workers and the mistreatment of the poor (Isa. 3:15, Amos 4:1, James 5:4).
- The United States of America is increasingly diverse in terms of ethnicity, language, and culture.
- Approximately 12–15 million undocumented immigrants live and work within our borders.
- The relative invisibility of the immigrant population can lead to detrimental consequences in terms of health, education, and well-being, especially of children.
- Romans 13:1–7 teaches us that the rule of law is an indispensable part of civil society and that Christians are under biblical mandate to respect the divinely ordained institution of government and its just laws, that government has a duty to fulfill its ordained mandate, and that Christians have a right to expect the government to fulfill its ordained mandate to enforce those laws.
- The governing authorities of a nation have the right and responsibility to maintain borders to protect the security of their citizens.
- Undocumented immigrants are in violation of the law of the land.
- Many of these persons, desiring a better future for themselves and their families, are fleeing brutal economic and political situations.
- The issue of immigration has prompted often-rancorous debate in the American public square.

#### Now be it resolved that:

- The messengers to the Southern Baptist Convention meeting in Phoenix, Arizona, June 14–15, 2011, call on our churches to be the presence of Christ, in both proclamation and ministry, to

all persons, regardless of country of origin or immigration status.

- We declare that any form of nativism, mistreatment, or exploitation is inconsistent with the Gospel of Jesus Christ.
- We deplore any bigotry or harassment against any persons, regardless of their country of origin or legal status.
- We ask our governing authorities to prioritize efforts to secure the borders and to hold businesses accountable for hiring practices as they relate to immigration status.
- We ask our governing authorities to implement, with the borders secured, a just and compassionate path to legal status, with appropriate restitutionary measures, for those undocumented immigrants already living in our country.
- This resolution is not to be construed as support for amnesty for any undocumented immigrant.
- We pray for our churches to demonstrate the reconciliation of the Kingdom both in the verbal witness of our Gospel and in the visible makeup of our congregations.
- We affirm that while Southern Baptists, like other Americans, might disagree on how to achieve just and humane public policy objectives related to immigration, we agree that, when it comes to the Gospel of Jesus Christ and to His church, the message, in every language and to every person, is “whosoever will may come.” **T**

*Dr. Richard Land is president of the Southern Baptist Ethics & Religious Liberty Commission. He received his A.B. from Princeton University, his D.Phil. from Oxford University, and his Th.M. from New Orleans Baptist Theological Seminary. View a video of his complete remarks at the G92 conference at [cedarville.edu/G92](http://cedarville.edu/G92).*





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# What Would I Have Done?

by Marlena Graves, M.Div.

## I ASK MYSELF THAT QUESTION OFTEN.

Would I have joined William Wilberforce, for example, in proactively trying to end the slave trade in the British Empire?

If I'd lived in the United States during the mid-1800s, would I have been an abolitionist? Would I have supported Andrew Jackson and his policy that forced the Cherokee off of their lands east of the Mississippi and into Oklahoma? Considering that nearly a third of the 15,000 displaced men, women, and children died en route, it's no wonder that event is remembered as the "Trail of Tears."

I knew a Dutch family in Rochester, New York, whose European relatives hid Jews during World War II. Would I have been so brave? Or would I have caved the moment the Nazis pounded on my door? Would I have actively supported Martin Luther King, Jr., and others during the civil rights era, or would I have been more concerned with the appearance of those "long-haired hippies" who sang about harmony and love?

It is hard to know what I would've or could've done back then. I only have right now.

## Lessons From History

Maybe my conscience-scraping is due to majoring in history at Cedarville and in-depth study of church history during seminary. Learning history has shaped my perspective — especially when it comes to immigration. As Aldous Huxley observed, "That men do not learn very much from the lessons of history is the most important of all the lessons that history has to teach."

No wonder the Lord commanded the Israelites to remember their immigrant experience — it was a way of routinely commemorating His faithfulness, staving off hypocrisy, and engendering compassion. In Deuteronomy, He commands them,

Then you shall declare before the Lord your God: "My father was a wandering Aramean, and he went down into Egypt with a few people and lived there and

became a great nation, powerful and numerous. But the Egyptians mistreated us and made us suffer, subjecting us to harsh labor. Then we cried out to the Lord, the God of our ancestors, and the Lord heard our voice and saw our misery, toil, and oppression” (Deut. 26:5–7).

If those of us of European descent would dig a little deeper into our own histories, we’d realize that in all probability, there was a time when our own ancestors were discriminated against. As Matthew Soerens and Jenny Hwang point out in their book, *Welcoming the Stranger: Justice, Compassion, & Truth in the Immigration Debate*, there were no immigration laws until 1882. According to the authors, there were no illegal immigrants because there were no laws to violate. Even until the 1920s, there was no requirement of a visa to enter the U.S., and — despite their overall lack of means, education, and family connections — 98 percent of those who arrived at Ellis Island were eventually let in.

By contrast, it’s hard to overlook the fact that our current, highly flawed immigration laws discriminate against the poor and people of darker skin. For example, if an immigrant comes from Western Europe and/or is highly skilled, he or she has less trouble immigrating to the U.S. If an immigrant comes from Mexico and/or is not highly skilled, the chances of gaining legal immigrant status plummet. Based on the current criteria for granting immigration status, most of our own ancestors would have been barred from entering the U.S.

## Lessons for Today

What about the issue of undocumented immigrants? The current immigration system is flawed and racialized. I am not advocating putting our national security at risk; I am advocating for immigration reform and more equitable laws.

For example, I’ve discovered that many believe (albeit falsely) that undocumented

immigrants in particular are a drain on the economy. Yet almost all economists believe that overall, undocumented workers are a boon to our economy. In fact, the majority of undocumented workers have federal income tax, Social Security, and Medicare taxes withheld from their paychecks through Individual Taxpayer Identification Numbers or through mismatched names and Social Security numbers. They help fund our public benefits but have virtually no access to them.

While we are to pray for and respect our leaders and our government, what do we do if our nation’s laws are unjust? I believe we seek to change them and, in some cases, violate them. History is rife with examples of Christians who risked their lives and disobeyed unjust laws in order to obey God in loving their neighbors. Consider Corrie ten Boom in Amsterdam, the underground Church throughout world history, anti-apartheid in South Africa, and the civil rights movement in the U.S. Many schools and ministries in Arizona and Alabama are now contemplating civil disobedience because of recently passed immigration legislation.

I don’t know what I would’ve done if I’d lived “back then,” but I do know what I can and must do today. I’ll continue building relationships with those immigrants around me, publicly advocating for justice on their behalf, alerting the Church to their situation, praying for them, and assisting them however I can. In short, I’ll love them. After all, many of those affected are our brothers and sisters in Christ. When one part of the body hurts, we all hurt, don’t we? ■

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*Marlena Graves is resident director of Murphy Hall and advises a student organization concerned with immigration. She received her B.A. in history from Cedarville and her M.Div. from Northeastern Seminary. She is a regular writer for Christianity Today’s blog “her.meneutics.” She has been at Cedarville since 2008.*





# Black, White, and Brown Together

by Rev. Chris Williamson, M.R.E.

**A Tennessee pastor embarks on an integrated journey toward immigration reform.**

**“Y**ou ... have redeemed us to God by Your blood out of every tribe and tongue and people and nation.” The nations worshipping Jesus together in Revelation 5:9 is a fulfillment of Psalm 2:8 and the Great Commission of Matthew 28:19. This is why the vision of the church I serve is “to experience and expand God’s diverse Kingdom in the city and throughout the world.”

Situated in a quaint, Civil War town in middle Tennessee, Strong Tower Bible Church has been a representation of an

authentic, multiracial church. Since 1995, God has blessed our efforts to intentionally integrate by causing our church to maintain an equal racial balance between blacks and whites.

But as our church was thriving primarily in black and white relations, we humbly realized we were falling short in brown relations. With the Latino populace in our city growing larger and larger, my heart became convicted about my lack of relationships and involvement with this group of people. Recognizing that the church

will only go as far as its leadership, I began to ask God to show me how to get connected with the Hispanic community beyond Cinco de Mayo once a year. The Lord quickly answered my prayers and brought a Columbian pastor to my doorstep. God delivered Dagoberto Figueroa — “Pastor Dago” — to me the same way He brought Peter to the doorstep of the early church while they were praying for him (Acts 12).

### **Intentional Integration**

When we met, Pastor Dago led a small Spanish-speaking church in Nashville that met on the campus of a large, predominately white church. Unbeknownst to me, Pastor Dago looked to our diverse church as a ray of hope. As we began to get to know each other, he explained that God was leading him to leave his church, and he wanted to know if he could enter into a relationship with our church. Knowing God was obviously at work, I said, “Absolutely!” As we entered into community with one another, my heart began to break for this man, his people, and the unique burden he carries serving undocumented people in his church.

Since our church meets on the campus of a large, predominately white Baptist church called The People’s Church, I went to the pastor and asked if they had space for a Spanish-speaking congregation. Pastor Rick White was overjoyed and quickly showed me a wonderful amphitheater-style room Pastor Dago and his people could use rent-free. In November 2011, Pastor Dago brought his congregation under the covering of our church to form a separate, yet intimately connected, Spanish-speaking assembly. Under their own volition they named their church *Iglesia Biblica Torre Fuerte*, that is, Strong Tower Bible Church. This would now make four churches meeting on the same campus — in addition to our three congregations, a Ukrainian church shares the same facility. Pastor Dago’s church meets at

1:45 p.m., and then he and many in his congregation join us for our 3 p.m. service.

Our churches collaborate for various fellowship and ministry opportunities throughout the year. We even decided that our annual Martin Luther King, Jr., Day celebration would have a Latino emphasis. With the help of contemporary Christian artists Jaci Velasquez and the band Salvador, we rocked the evening out with a Latin flavor! My church has instituted a Spanish as a Second Language class, and in the fall we will incorporate an English as a Second Language class. We recently purchased sound equipment that will allow us to translate Pastor Dago’s worship services into English and ours into Spanish.

### **Building Bridges**

As my own burden for Latino people was developing, I attended the G92 Immigration Conference held at Cedarville last fall. This experience confirmed the next season of ministry God had for me. At this conference, I heard Dr. Carlos Campo, the first Hispanic president of Regent University, speak. I was blown away by his message. The Lord allowed Dr. Campo and me to sit at the same table for lunch the next day. He told me about Regent University’s Doctor of Strategic Leadership program that allows its students to generate a Kingdom philosophy and strategy of action for immigration reform. After returning home, I decided to enroll.

I believe God has uniquely positioned me to be a bridge-builder and example of Kingdom unity among black, white, and brown people. We will need this kind of diverse unity as the world looks for answers to our country’s broken system of immigration. As a result of Cedarville’s initial charge to lead the way with the first G92 Immigration Conference among evangelicals, Samford University followed suit and hosted a second installment of the conference. Pastor Dago and I attended that conference and were both encouraged and equipped with



even more ammunition for this cause. Our friendship and the blending of our churches paint a picture of diverse unity that the world desperately needs to see, especially when many black, brown, and white people are divided over events in the news like the recent death of Trayvon Martin in Florida and the upcoming presidential election.

As I read Scriptures like Leviticus 19:33–34, Matthew 25:31–40, and Romans 12:9–13, I see how God’s heart is constantly bent toward extending grace and hospitality to the strangers and the aliens in the land. While God changes hearts, it’s going to take black, brown, and white believers working together in Jesus’ name to change people’s minds and our nation’s laws. I once heard it said that if the American Church won’t go to the nations, then God will bring the nations to the American Church. How else can we explain the presence of 12 million undocumented

people within our borders? If we ever get serious about witnessing in Jerusalem (Acts 1:8), our black and white churches will become more “brown” every day.

Regardless of your political persuasion, the body of Christ has a great opportunity before her to make a difference. It will take all of us working and worshipping together in order to see a new day emerge on earth as it is in heaven. ■

*Rev. Chris Williamson is the founder and senior pastor of Strong Tower Bible Church in Franklin, Tennessee. He received his B.A. in biblical studies from Liberty University and his M.R.E. from Liberty Baptist Theological Seminary. He serves on Cedarville’s board of trustees and is the author of Making Disciples Who Make a Difference and One But Not The Same: God’s Diverse Kingdom Come Through Race, Class, and Gender.*



## G92 Prepares Young Evangelical Leaders

by Galen Carey, D.Min.

The first thing I noticed at Cedarville’s G92 Immigration Conference was the music. I could hear the OneVoice Gospel Choir rehearsing in the Jeremiah Chapel as I set up the National Association of Evangelicals display in the Dixon Ministry Center. I knew immediately that G92 was going to be a special weekend, and I was not disappointed.

Throughout American history, immigration has been an important and sometimes contentious public policy issue. But for me, it is also personal. While in seminary, I met, and later married, the daughter of a Mexican-American migrant farm worker. Four months after we were married, President Ronald Reagan signed into law the Immigration Reform and Control Act of 1986, an important milestone in the quest for a workable national immigration system. Delia and I spent the next decade helping evangelical churches reach out to immigrants from around the world. I had prepared for overseas missionary service, but I discovered that God had quite literally brought the world to my doorstep.

I am passionate about immigration reform because I have known so many families that have been torn apart by well-intentioned but

deeply flawed laws and policies. I have seen how much immigrants have contributed to making our country strong, prosperous, and globally connected, often finding a deeper walk with Jesus in the process.

Over the years I have spoken to many church and student groups about ministry among immigrants as well as the need to fix our broken immigration system. But I have never witnessed anything remotely like what I experienced at Cedarville during G92. Seeing hundreds of students worshipping God and then grappling with the complexities of a just and biblical approach to immigration policy was more than inspiring. It gives me reason to hope that a new movement of young evangelicals will embrace the biblical call to receive immigrants in Jesus’ name and that one day, our national leaders will find the courage to follow in their footsteps.

*Dr. Galen Carey is the vice president for government relations for the National Association of Evangelicals (NAE), where he works to promote the NAE’s immigration resolution (found online at [nae.net/immigration2009](http://nae.net/immigration2009)). He received his M.Div. from Trinity Evangelical Divinity School and his D.Min. from McCormick Theological Seminary. Dr. Carey was a keynote speaker for G92.*



# The Case for Free Market Immigration

by Jason L. Riley

The U.S. cities with the largest concentrations of immigrant workers have seen the largest economic gains.

I continue to be amazed at both the tone and volume of illegal immigration debate in this country — the heated rhetoric, the overreaching policy prescriptions, presidential candidates promising to seal every inch of the border, and now Alabama wants to turn school teachers into immigration agents.

The solutions seem to have no correlation to the actual size of the problem, which is shrinking, by the way. It has been for more than a decade. *The New York Times* reported that fewer than 100,000 illegal immigrants

from Mexico settled in the U.S. last year. That may seem like a lot, but that's down from 525,000 in 2004 and 850,000 in 2000. Deportations are at a record high, and border apprehensions have fallen by 70 percent.

Why are we still talking about this? Some of it has to do with our perceptions of how immigrants impact our economy, our culture, and our politics.

## Making the Case

In 2008, I wrote a book called *Let Them In: The Case for Open Borders*. It is not a case for

ending U.S. sovereignty or erasing the border, rather it is a case for letting the free market determine how much foreign labor we need in this country. Currently, politicians and public policy makers set arbitrary immigration quotas — we'll take so many from this country this year, so many from that country next year — and, like most exercises in Soviet-style central planning, it's been a complete disaster. It's left us with thriving markets in human smuggling and document fraud, dead bodies in the Arizona desert, and more than 10 million illegal immigrants in the U.S.

Our policy makers would do better to establish free market mechanisms, such as guest-worker programs, that allow the law of supply and demand to determine levels of immigration. In addition to reducing illegal entries, a guest-worker program would free up Homeland Security resources to apprehend drug dealers, gang members, and potential terrorists — actual threats to our safety. Pursuing people coming here to work is an inefficient use of limited resources and makes this country less safe.

I favor free people and free markets, and that includes free and flexible labor markets. Most people who self-identify as free market conservatives claim to share this belief with one glaring exception — immigration.

No self-respecting free market adherent would dream of supporting laws that interrupt the free movement of goods and services across international borders. But, when it comes to laws that hamper the free movement of workers who produce those goods and services, too many conservatives today abandon their free market principles. There is no inconsistency in advocating for both free markets and more open immigration.

Over the years, I have repeatedly heard the same anti-immigration arguments: they're stealing jobs, depressing wages, and overburdening our welfare state. Yet, my own

research has found these claims to be overblown or simply untrue.

## **Growing Our Economy**

The available research on how immigrants impact cities and states indicate that all but a very small percentage of people coming illegally are economic migrants. They are coming here by and large to work, not go on the dole. A study released in 2010, using the most recent census data, concluded that immigrants, legal and illegal, make significant economic contributions to the U.S. economy.

The largest 25 metropolitan areas in the U.S. account for 41 percent of the country's total population, half of our gross domestic product, and two-thirds of our immigrants. Even though immigration in the U.S. has expanded beyond the traditional gateways of New York and California, immigrants remain concentrated in just a handful of the country's metropolitan areas. Roughly one in three residents in Miami, Los Angeles, and New York City is an immigrant, and nearly a third of all immigrants in the U.S. live in one of these three cities.

Economists can't say for certain whether immigrants come to metropolitan areas because they are growing or whether these areas are growing because of the immigrants. But what the data does show is that immigration and economic growth go hand in hand. Areas that experience large influxes of immigrants, legal or illegal, do not seem to experience economic harm as a result.

Between 1990 and 2006, the metro areas with the fastest economic growth were also the areas with the greatest increase in the immigrant share of their labor force. For example, over that period, Dallas, Phoenix, and Houston's metro areas experienced the fastest growth of the immigrant share of their respective labor forces (e.g., the percentage of foreign-born laborers in Dallas more than doubled). Yet over that same period, these three cities experienced economic growth well above



the nation's top 25 metro areas. By contrast, cities like Pittsburgh, Cleveland, and Detroit metro areas experienced the slowest economic growth and were among cities with the smallest increases in the immigrant share of their labor forces.

It's worth noting how closely the immigrant share of economic output matches the immigrant share of the population. In Pittsburgh, for example, immigrants make up 3 percent of the population and 4 percent of the economic output. In Miami they represent 37 percent of residents and 38 percent of economic output. Surveys of the top 25 metro areas show that immigrants are playing a consistently proportionate role in local economies.

State studies on the economic impact of immigrants have reached similar conclusions. A 2007 report on how Latino immigrants impact Arkansas' state coffers found they have a small but positive net fiscal impact on the state's budget. Taking into account both education and health care costs, immigrants cost the state \$237 million in 2004; but in the same year, they made direct and indirect tax contributions of \$257 million.

Even more important, the report found immigrants in Arkansas generated about \$3 billion in business revenue. Authors of the study concluded that without immigrant labor, the output of Arkansas' manufacturing industry would have been lowered by about \$1.4 billion, or about 8 percent of the industry's contribution to the state's gross product.

Immigrants also saved Arkansas a bundle in manufacturing wages. It would have cost \$95 million more to produce the same output without immigrants. Not only could these savings be passed on to consumers in the form of lower prices, but they also helped keep Arkansas' businesses competitive. Arkansas is better off because of immigrants who expanded its population and thus the demand for consumer goods and services.

Nationwide, Arkansas ranked fourth in immigrant population growth between 1990 and 2000. Between 2000 and 2005, the Hispanic population grew by 48 percent, faster than any other state in the U.S. Further, more than half of Arkansas' immigrants are here illegally. If importing large numbers of low-skilled Latino immigrants was bad for a



state's economic health, Arkansas would know. Instead, Arkansas experienced an economic boom with simultaneous record high immigration, which was the case in most of the southeastern U.S. before the recent recession.

### **Paying Their Way**

If, as those resistant to immigration insist, immigrants are coming here to take advantage of our social welfare programs, why are they disproportionately flocking to states with skimpy benefits for the poor? Social welfare spending in Arkansas is among the lowest in the country, well below the national average. The same holds true in South Carolina, Utah, Georgia, Arizona, Tennessee, Alabama, Indiana, Mississippi, Kansas, Nebraska, and Iowa — states experiencing big increases in immigrant populations. In addition, there appears to be no correlation between generous welfare benefits and growing immigration populations. If Arkansas is the Scrooge of welfare benefits, then California is the Santa Claus; yet it's California's immigrant population growth that is slowing.

In 2006, the state of Texas, home to our second-largest illegal population after California, issued a report on how undocumented immigrants affect the state budget. The study, conducted by the state controller's office, looked at gross state product, revenues generated, taxes paid, and the cost of state services. Education was the largest cost, while, somewhat surprisingly, state-paid health care for illegal immigrants was "a small percentage of total health care spending."

The most interesting finding was that illegal immigrants in Texas generate more in tax revenue than the state spends on them. The report concluded that the absence of the estimated 1.4 million undocumented immigrants in Texas during 2004–05 would have created a \$17.3 billion loss to the state's gross product. The controller's office

estimated that state revenue collected from illegal immigrants in Texas exceeded by \$424 million what the state spent on services. In short, Texas is economically better off with illegal immigrants.

I don't deny there is a cost component to immigration. Some immigrants are net contributors, others are net beneficiaries. But in the end, fiscally speaking, immigrants don't make a big negative impact on the nation's purse.

What does it even mean to cite "welfare costs" as a reason to restrict immigration? Those who do are suggesting a person's worth to society is nothing more than the sum of his tax payment. Can we measure a person's worth on what he pays for taxes versus what he receives in public benefits? By that standard, most U.S. citizens aren't worth the trouble. More than 60 percent of us collect more in government services than we pay in taxes (the phenomenon can be attributed to our tiered tax system with the top 1 percent of earners paying 37 percent of federal tax payments). It would be foolish to argue that 60 percent of Americans are financially expendable and that the U.S. would be better without them because they don't "pay their way."

This idea ignores the propensity of foreign workers to save and start new businesses at higher rates than native-born Americans, contributing to the economic welfare of the nation. Lower income workers, whether American or foreign-born, enable large sectors of our economy — including farming, construction, manufacturing, and health care — to function and grow. In the process, they create job opportunities for the rest of us.

Ultimately, immigrants are catalysts for economic growth. They increase the number of economic agents in the marketplace who earn, spend, and invest, thus increasing the amount of economic activity. Any analyses of immigration's fiscal impact that leave out these contributions are not telling the whole story.

## Weighing the Cost

There is no denying that low-skill immigration has economic costs, particularly in border regions and in states with generous public aid programs. But when those costs are properly weighed against the benefits, America still has much more to gain than lose from those who come here seeking a better life. Economic migrants tend to be younger and healthier than the native population. They work harder, evidenced by their higher labor participant rates and lower rates of unemployment.

Moreover, as Asia and Western Europe morph into giant retirement communities due to stagnant population growth, the immigration of younger workers from poorer countries gives the U.S. an important edge. A smaller workforce can mean less overall economic output. Without enough young workers to replace retirees, health and pension costs can become debilitating. As domestic markets shrink, so does capital investment. By contrast, growing populations expand the market for goods and services.

They also spur research and development. Domestic policies that encourage immigration help keep our population young and vibrant. Immigrants are giving the U.S. a distinct comparative advantage in human capital, which is no small matter in an increasingly globalized economy.

Illegal immigration from Mexico isn't a reflection on the poor character of Latinos. It's a result of the simple fact that the supply of U.S. visas made available to Mexico is much less than the demand. Economic migrants from Mexico are not yearning to sneak into the U.S., live in the shadows, and risk exploitation by employers. They would much rather come through the front door, if only America would let them. **T**

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*Jason L. Riley is a senior editorial page writer and member of the editorial board for The Wall Street Journal. He received his B.A. in English from the State University of New York at Buffalo. Jason is the author of Let Them In: The Case for Open Borders, and he was a keynote speaker for G92.*



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# En la Casa de Dios

by Carol Lee, M.S.

A modest Hispanic church expands its outreach by welcoming people into the house of God.

About 40 people are seated in small clusters across the dimly lit auditorium. We have greeted one another with a handshake and a kiss, and we wait expectantly for the service to begin. A young man wearing a crisp, white shirt and a broad smile welcomes the regulars and guests like me to Mission Hispana Nueva Creación as the worship band begins to play. We stand and clap along to the Latin rhythms.

*“Ven conmigo a la casa de Dios,” we sing. “Celebraremos juntos Su amor.”\**

It is Sunday afternoon in the house of God, and as the banner on the wall attests, our God reigns. *Gloria a Dios.*

*\*English translation: “Come with me to the house of God. Together we’ll celebrate His love.”*

## A Place to Listen

Carol Lee, Torch Managing Editor

Founded in 2010, Nueva Creación, or New Creation, serves Spanish-speakers in Springfield, Ohio, regardless of immigration status. As Pastor Jose Sanchez relates, “Jesus asks for our hearts, not our papers.” An English-speaking church meets in the building Sunday mornings, and Nueva Creación meets Sunday afternoons, often following their service with a meal, open to all.

Sanchez can relate to the unique struggles in his congregation. Born in Nicaragua, he immigrated to the United States in the mid-1980s when then-President Ronald Reagan signed the Immigration Reform and Control Act of 1986. He has learned to live in two worlds — when he is not working full time in

Cedarville's custodial services, he pastors Latino people who are close to his heart.

On the Sunday I visited, Sanchez spoke on Matthew 11:15, "He who has ears to hear, let him hear." It was powerful to listen to verses spoken simultaneously from the platform in Spanish and from my translator in English.

The more I spoke with people about this church, and the more I listened, I could see how God is using Nueva Creación to speak to the Springfield community and our Cedarville campus as well. The following paragraphs give you a taste for the widespread impact this church is having in people's lives.

## **A Place to Lead**

*Jose Sanchez, Pastor*

I didn't speak a word of English when I came to the U.S. A friend assured me I would find a Spanish-speaking community in Nebraska, and I began to learn the English language and American culture there. I served as a worship director at a Hispanic church in Sioux City that grew from five or six families to more than 400 people.

When I came to Ohio with my wife and children, we first connected with a church in Springfield that held Spanish-speaking services. When that church closed, we partnered with another local church and started Nueva Creación. We want Hispanic people in Ohio to hear the Gospel and take it back to their homelands, whether directly or indirectly through their witness with family and friends. This is what drives us to teach the Bible and disciple believers.

I came to America to make a better life, so I understand what motivates desperate people to do anything for their families. People take huge risks to cross the desert — many die trying to get here. Others simply disappear. I pray and ask God what I can do to help.

I thank God that in Ohio I can still serve people who need help, regardless of their immigration status. I trust the Lord to lead me as I try to obey.

## **A Place to Worship**

*Obed, Worship Leader*

I grew up in a Christian home in Mexico, so I was glad to find a Bible-teaching church. The people here are very supportive, and they help one another learn the language and culture as well as find jobs and housing.

I wanted to serve in music ministry, but in the beginning, we didn't even have that. There were no instruments and there were no musicians. The church was gracious and patient with me as I learned how to develop a music ministry for our growing church.

In an English-speaking country, it's comforting to worship God in your own language. When I select music for Sunday services, I not only consider the lyrics, but also the rhythms that speak to people from various Hispanic cultures. Many in our church are from Mexico, but some are from other Central American countries including Honduras and Nicaragua. Although we put aside cultural differences to worship together, I want to use music to celebrate the diversity of cultures we represent.

## **A Place to Feel at Home**

*Berenice López, Daughter of Immigrants*

My hometown, San Luis Obispo, California, instilled in me a love for cultures — I am now a junior at Cedarville as an international studies major with minors in French and Middle Eastern Studies.

For many students, college is the first time they encounter minority cultures. My experience is a little different as this is the first time I've had so many white friends!

I connected with Nueva Creación through Cedarville's Spanish Club. Being greeted in Spanish on Sunday morning was a breath of fresh air. I immediately felt at home. I appreciate hearing what people went through to come to the U.S. — their dreams about what their lives would be like here and their vision for the future. I love that the church is a safe place for people to share their stories.



## Make the Most of the Opportunity

Nueva Creación connects me to my culture, and worshipping alongside these brothers and sisters feels authentic. As a daughter of Mexican immigrants, I have been bridging cultures and translating English and Spanish for my family since I was a child. I am grateful God is allowing me to use this gift to give something back.



## A Place to Partner

*Dr. Carl Ruby, G92 Coordinator*

Last summer, I visited a nursery in Clifton, Ohio, just a few miles from Cedarville. All the workers were Hispanic, and the owner told me they were all from Mexico. He pointed out one of the workers who he said was a pastor in Springfield.

I was working on plans for the G92 Immigration Conference at that time and was looking for someone to open the conference in prayer. When I approached the man, he said, “I’m not the pastor, but I attend church there. The pastor’s name is Jose Sanchez.”

It took me a moment to realize this man’s pastor was the same man I saw every morning working at Cedarville. I invited Jose to lead the conference in prayer, and he did so in his native Spanish. He brought about 30

people from his church to participate in the conference as well.

Following G92, I met with Jose to ask if there were specific ways our students could help with his ministry. One of the primary needs, he told me, was transportation. The church needed a van to bring people to church. I then learned the University was selling some of the older vehicles in its fleet, including some vans. After speaking with a group of student leaders, the four class councils agreed to raise the needed funds.

What a joy it was to transfer the title and hand Jose the key. It felt really good to meet a specific need that will make a difference for this ministry.

## A Place to Teach

*Katelyn Hannah, ESL Instructor*

Spanish is my passion. I’m a sophomore at Cedarville majoring in multi-age Spanish education. God has given me a talent for teaching and languages, and I can use it to connect with people. I can think of no other reason why God would have planted this passion in me.

I’m from Circleville, Ohio, a town with almost no minority population. I took a Spanish class in high school and loved it. After my required two years of classes, I kept taking classes, including English as a Second Language (ESL). I decided to pursue certification so I could teach.

Jose works in my residence hall at Cedarville. I told him about my desire to teach English, and he invited me to his church. After last fall’s G92 conference, I joined a student organization on immigration. A few of our members go to Springfield to teach a one-hour English class on Sundays between the English and Spanish services. Some people attend both so they can practice and improve their English.

In class, we work on vocabulary and everyday conversational phrases. We consistently have about 10 students who are

working adults, mostly in their 30s. They help me learn and practice the nuances of the Spanish language — the teaching definitely goes both ways.

## A Place to Serve

*Katie Grayton, President of Immigration Org*

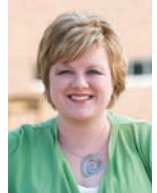
Immigration Org began last fall in response to G92. Our goal is to champion a biblical response to immigration issues. We try to build relationships with immigrants through community outreach and educate students on campus about immigration legislation and its implications.

Last Christmas, we wanted to do something special for Jose's church. He told us that some of the Nueva Creación families struggled to find work and would have a hard time providing Christmas gifts for their children. As an organization, we raised

money to make sure each child had a gift to open on Christmas morning.

My involvement in this organization and with Nueva Creación has helped me put a face on immigration and see another side of the issue. I have been blessed to meet people who have had different life experiences. They have taught me more about who God is as they share their stories about how God has worked in their lives. **T**

*Carol Lee is managing editor for Cedarville's publications, Torch and Inspire. She received her B.A. from Cedarville and her M.S. from Miami University. She has been at Cedarville since 2005.*



## From Every Nation

by Pastor Bob Rohm, Vice President for Christian Ministries at Cedarville University

*Behold our God seated on His throne  
Come, let us adore Him  
Behold our King — nothing can compare  
Come, let us adore Him!*

This 2011 worship hymn, *Behold Our God* by Sovereign Grace Music, is a moving anthem of praise. When we sang this song in a chapel service here at Cedarville, it was a powerful expression of worship! We could have gone on singing forever.

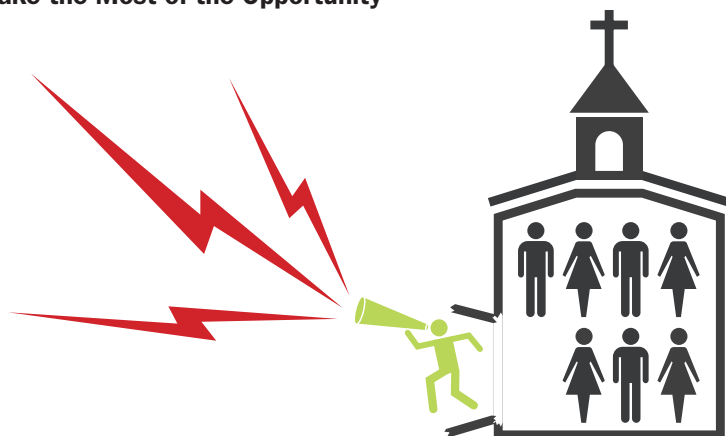
We will one day have worship experiences that will cause our chapel praise to pale in comparison. Revelation 7:9–10 says, “I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb ... crying out with a loud voice, ‘Salvation belongs to our God who sits on the throne, and to the Lamb!’”

Can you imagine?

There may be as many as 27,000 people groups in the world today speaking approximately 6,500 languages. People from Nepal and the Netherlands, Romania and Rwanda, Togo and Turkey, Bolivia and Bhutan, India and Iran, along with people from nearly 200 other nations will join together in praise, all on equal ground standing — or bowing — before the throne.

No one will be considered an immigrant in heaven, our true homeland. It won't matter where you have come from, but rather in Whom you believe. Romans 10:13 says, “For everyone who calls upon the name of the Lord will be saved.”

If you have never called upon God for His saving grace, do so today and lift your voice with the great international choir of praise. Behold our God!



## Awareness to Advocacy

by Michelle Warren, M.P.A.

**MANY EVANGELICALS WHO** have walked alongside undocumented people and their families — serving meals, tutoring children, teaching English as a Second Language classes, visiting deportation centers, or giving legal aide — come to realize that the church can respond to tangible needs with mercy. They also come to realize that people who are outside the system are unable to confront unjust infrastructure issues that prevent them from becoming a productive part of American society. They need advocates who can be a voice for those who are unable to speak on their own behalf.

As a public policy issue, however, immigration needs a just solution — a proactive, out-in-front-of-the-problem solution. Numerous solutions have been presented to address federal immigration laws, but as many public policy gurus will tell you, good public policy solutions will not see the light of day without political will.

In today's political landscape, it's nearly impossible to advance productive, bipartisan solutions. Sounds depressing until you realize that political will can be shifted when you have a critical mass of constituents desiring movement. There is an entire group of constituents who have not formally weighed in on immigration — evangelical Christians. Immigration has been something of a blind spot for evangelicals, who have only recently joined the business community, law enforcement, and the broader faith community to engage this issue.

Learning about immigration and understanding our biblical mandate to love the immigrant is a great starting point, but it is certainly not the end. If we are to become true Kingdom-servants, we must move beyond awareness to engagement.

The Evangelical Immigration Table (EIT) is a grassroots movement pressing for change. The EIT is comprised of 119 national evangelical leaders representing churches and ministries across the country. Members are committed to talking with their congregations and supporters about immigration issues, teaching biblical mandates, and encouraging evangelical Christians to engage their elected representatives to ensure change will take place. On June 12, 2012, the EIT sent representatives to Washington, D.C., to present a letter to Congress and President Barack Obama asking for a stop to the current public policy stalemate and an end to the injustice of our country's immigration system.

The EIT is gaining signatories daily. This national effort has brought about the resources to formally organize in Colorado and Florida. The group hopes to add more states over time as it has the necessary critical mass to motivate federally elected officials to implement policies to address immigration reform.

Advocacy can feel like a stretch for many of us who prefer to stop at learning about this issue or even reaching out to immigrants around us. But, in addition to a rich theology for loving immigrants, we have a rich theology to advocate for the voiceless as well.

*Michelle Warren is an immigration policy specialist and the Colorado organizer for the Evangelical Immigration Table. She received her B.A. from Cedarville and her M.P.A. from the University of Colorado. View the EIT's statement and signatories at [evangelicalimmigrationtable.com](http://evangelicalimmigrationtable.com).*



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### Books

*Christians at the Border: Immigration, the Church, and the Bible*  
M. Daniel Carroll R. Baker, 2008

*Cultural Change and Your Church: Helping Your Church in a Diverse Society*  
Michael Pocock and Joseph Henriques  
Wipf & Stock Publishers, 2007

*Day of Reckoning: How Hubris, Ideology, and Greed Are Tearing America Apart*  
Patrick J. Buchanan  
Thomas Dunne, 2007

*Debating the Ethics of Immigration: Is There a Right to Exclude?*  
Christopher Heath Wellman and Phillip Cole  
Oxford, 2011

*Faces in the Crowd: Reaching Your International Neighbor for Christ*  
Donna S. Thomas  
New Hope, 2008

*God's Heart Has No Borders: How Religious Activists Are Working for Immigrant Rights*  
Pierrette Hondagneu-Sotelo  
University of California, 2008

*Illegal, Alien, or Immigrant*  
Lina Newton  
New York University, 2008

*The Immigration Crisis: Immigrants, Aliens, and the Bible*  
James K. Hoffmeier  
Crossway, 2009

*Living "Illegal": The Human Face of Unauthorized Immigration*  
Marie Friedmann Marquardt, Timothy J. Steigenga, Philip J. Williams, and Manuel A. Vásquez  
New Press, 2011

*Lockout*  
Michele Wucker  
PublicAffairs, 2007

*Neighbor: Christian Encounters with "Illegal" Immigration*  
Ben Daniel  
Westminster John Knox, 2010

*The New Americans: How the Melting Pot Can Work Again*  
Michael Barone  
Regnery, 2006

*People on the Move: An Atlas of Migration*  
Russell King  
University of California, 2010

*Religion and Social Justice for Immigrants*  
Pierrette Hondagneu-Sotelo  
Rutgers, 2007

*States of Exile: Visions of Diaspora, Witness, and Return*  
Alain Epp Weaver  
Herald Press, 2008

*"They Take Our Jobs!" and 20 Other Myths About Immigration*  
Aviva Chomsky  
Beacon, 2007

*Welcoming the Stranger: Justice, Compassion, & Truth in the Immigration Debate*  
Matthew Soerens and Jenny Hwang  
IVP, 2009

### Online Resources

Read additional resources covering this issue's theme at [cedarville.edu/torch](http://cedarville.edu/torch).



#### Did You Know?

In the 2010–11 academic year, Cedarville students and faculty performed almost 780,000 searches and downloads from databases and e-resources provided through the Centennial Library.

This resource list is brought to you by the staff of the Cedarville University Centennial Library. The Centennial Library serves the University community by providing print, media, and digital resources, as well as a wide range of information and instructional services. To learn more, visit [cedarville.edu/library](http://cedarville.edu/library) or email [library@cedarville.edu](mailto:library@cedarville.edu).





# Franklin Graham Speaks at Commencement

More than 650 graduates received diplomas at Cedarville's 116th Commencement ceremony. The May 5, 2012, event continued the University's yearlong quasiquicentennial celebration of its founding in 1887.

Rev. Franklin Graham, president and CEO of Samaritan's Purse and the Billy Graham Evangelistic Association, delivered the commencement address, challenging the graduates to live their lives unashamed of the power of the Gospel.

"You have one life to live," said Graham. "Make it count for the King of kings and the Lord of lords."

Graham's remarks were born from experience. As an evangelist for the Billy Graham Evangelistic Association, Graham has followed in his father's footsteps, leading crusades around the world. Under his leadership, Samaritan's Purse has met the needs of poor, sick, and suffering people in more than 100 countries.

Cedarville has maintained a strong connection with Samaritan's Purse. Students, faculty, staff, and alumni have given

thousands of hours and dollars to further the organization's worldwide relief work.

During the ceremony, Cedarville's president, Dr. Bill Brown, presented Graham with the University's Medal of Honor. This was only the 13th time the medal has been awarded. "Cedarville commends Franklin Graham for extending care and compassion to people in extreme need, for modeling with integrity what a Good Samaritan looks like in the 21st century, and for inspiring us in the joy of serving Christ," he said.

Three graduates were awarded the President's Trophy, the University's most prestigious student award, recognizing leadership, ministry, community and campus involvement, athletic performance, and academic achievement. The 2012 recipients were Nathaniel Flack, a computer engineering major from Cedarville, Ohio; Brandon Hellwig, an international studies-missiology major from Lakewood, Colorado; and Samantha SanGregory, an accounting major from Jamestown, Ohio.

## Grad Conducts Research in Iraq



Air National Guardsman Peter Muncy, a 2012 graduate in sociology, integrated his work and education in a unique way. He researched his senior capstone project while deployed in Iraq.

"I joined the Air National Guard because I come from a rich military background and wanted to be part of that legacy," Muncy said. "The decision to do my research while deployed was a no-brainer."

Muncy interviewed fellow service members in Iraq and then again after they returned to the U.S. His project thoroughly examined the lives of Air National Guard members from pre-deployment preparations through re-entry into civilian life.

Dr. Susan Warner, professor of sociology, was impressed with Muncy's project. "It was an ambitious undertaking and a very exciting prospect from a research perspective," she said.

Muncy appreciated the opportunity to help others understand what service members do. "Many of these individuals are traditional guardsmen (one weekend a month) and for the most part have civilian careers," he said, "yet the expectations are the same for these men and women as they are for their active-duty counterparts." Muncy was moved by their humility, as they credited the support of family members rather than promoting themselves as heroes.

Muncy credits sociology professors Dr. Warner and Dr. Bob Parr for their role in his research and education. "Without their instruction and help, I would not have seen how I could apply sociological theories with my particular project," he said.

## Cedarville Grads Gain Employment Edge

Cedarville continues to surpass national averages in employment and graduate school statistics according to the National Association of Colleges and Employers (NACE), demonstrating the University's commitment to preparing students for excellence and success.

According to the NACE employment and graduate statistics for the class of 2010 (the most recent year available), Cedarville has 15 percent more graduates employed and 10 percent more in graduate school than the national averages. Additionally, 84 percent of these graduates are immersed in their discipline of study.

Jeff Reep, director of career services, attributes these outcomes to three integrated factors. "Cedarville attracts intelligent students with high grade point averages (GPA) and ACT scores, and they are well prepared by outstanding faculty in the classroom," he said. The third essential factor is that Cedarville graduates have the character qualities employers seek.

"Any school can say their students have character," Reep said, "but when I tell employers that less than half of 1 percent of our graduates default on student loans, that gets their attention."

Reep's message that successful grads need more than a degree and a good GPA to stand out is resonating with students. The office is staffed by certified career coaches, and more students are taking advantage of free resources to prepare their résumés and build professional networks.

"Students' view of career services keeps improving every year," Reep said. "They value the services we provide."

**[cedarville.edu/career](http://cedarville.edu/career)**



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## UPCOMING EVENTS

Here's a sampling of what's happening at Cedarville during the next few months.

### June

- 4-8 Academic Camps:  
Music, Writing
- 11-15 Academic Camps:  
Engineering, Premed,  
Theatre, Worship
- 18-22 Academic Camps:  
Art and Design,  
Criminal Justice,  
Nursing, Psychology
- Super Summer Camp
- 25-29 Academic Camps:  
Engineering, Geology,  
Journalism, Pharmacy
- 28-July 1 Midwest Chinese  
Christian Association  
Summer Retreat

### July

- 9-13 Student Life Camp
- 12-27 Missionary Kids  
Transition Seminar
- 16-20 LIFT Camp
- 22-26 Camp Electric

### August

- 17-19 Getting Started  
Weekend
- 20-23 Fall Bible Conference

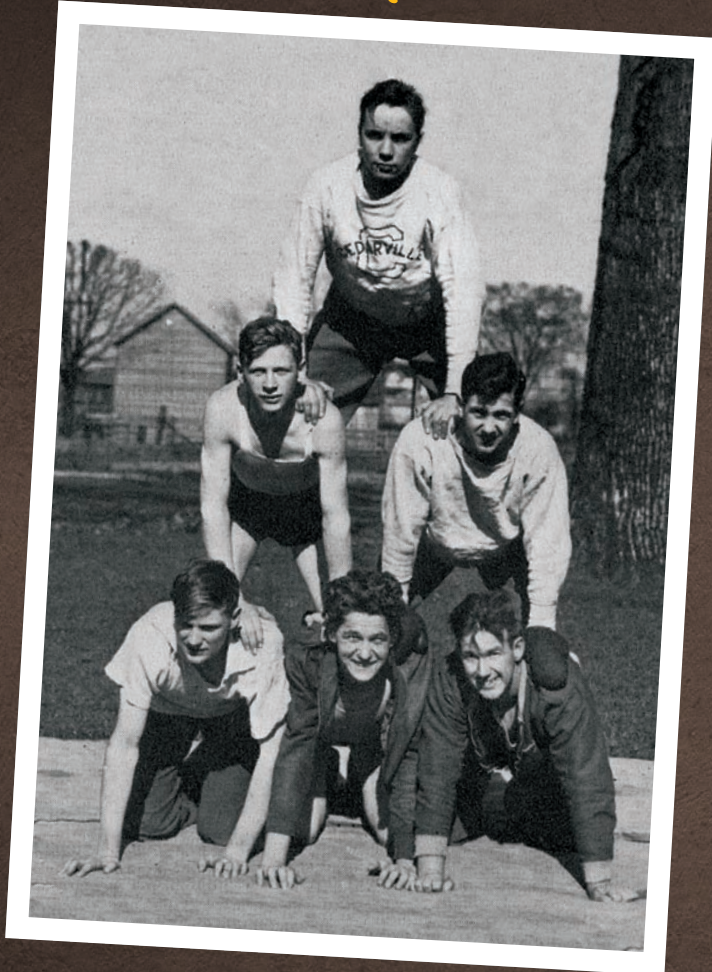
For additional campus events,  
visit [cedarville.edu/events](http://cedarville.edu/events).

To find Cedarville events in your area,  
visit [cedarville.edu/rebs](http://cedarville.edu/rebs).

*(All dates are subject to change.)*



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[cedarville.edu/firmfoundation](http://cedarville.edu/firmfoundation)



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